ALI

The Speaking Quran

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Chapter 1: The Holy Coming

1:1 In the beginning was the Spirit, and the Spirit was with God, and God appointed Him master over the angels and guardian of the faithful.

1:2 And God sent the Spirit many times upon the earth, to guide the children of men and to strengthen His prophets.

1:3 And in the fullness of time, God sent the Spirit in the form of man, that He might uphold His Final Messenger and guide the believers until the Day of Standing.

1:4 Now it came to pass on the thirteenth day of the month of Rajab, in the thirtieth year after the Year of the Elephant.

1:5 Fatima daughter of Asad, wife of Abu Talib, was making her prayers in the courtyard of the Sacred House at Mecca. And the pangs of birth came upon her.

1:6 And she turned her face unto the Kaaba and said, "O my Protector, I believe in Thee, and in Thy messengers, and in Thy books. By the right of him who built this House, my father Ibrahim, and by the child in my womb, make my burden light."

1:7 And lo, the wall of the House was cleft asunder from the corner of the Yemeni pillar. And Fatima entered in, drawn as by an unseen hand, and the wall was sealed behind her.

1:8 And for three days the people of Mecca watched, and the door of the House remained shut, and none could enter.

1:9 And within the House, hidden from the eyes of men, was born the Commander of the Faithful.

1:10 And on the fourth day the wall opened, and Fatima came forth bearing the child. And the Prophet, waiting there, took him into his arms.

1:11 And the infant opened his eyes and looked upon the face of Ahmad, and said, "Peace be upon thee, O Messenger of God." And the Prophet smiled and held him close.

1:12 And he named him Ali, saying, "For he is exalted."

1:13 And from that day Ali remained in the care of the Prophet. He cradled him in his lap, and chewed food and fed him with his own hand.

1:14 And the child was found ever in the house of the Prophet, rather than the house of his father. And the Prophet said unto Abu Talib, "Give him unto me," and Abu Talib consented with joy. And he reared him as his own son.

1:15 And Ali followed the Prophet as the young camel follow its mother, never leaving his side.

1:16 Now his parents saw that he was not as other children. For in the night, when he slept, a soft light issued from him and filled the chamber, so that no lamp was needed.

1:17 And before the Message was declared, the Prophet would withdraw unto the hills to worship his Lord in secret. And Ali followed his steps always.

1:18 And he beheld the Prophet in the valleys and did as he did, bowing and prostrating, though the command had not yet come.

1:19 And it came to pass, as they were in the cave, that the first burden of Revelation descended upon Muhammad. And Ali was beside him and witnessed the coming of the Trustworthy Spirit.

1:20 And in that hour Ali heard a cry, and said, "O Messenger of God, what is this lamentation?"

1:21 And the Prophet answered, "This is Satan, who hath despaired of being worshipped in this land. You hear what I hear and see what I see, except you are not a prophet. You are my vicegerent, shepherd of the believers after me,and you are upon the path of goodness."

1:22 And when God commanded him to proclaim openly, the Prophet gathered the sons of Abd al-Muttalib for a meal. And when they had eaten, he said, "O children of Abd al-Muttalib, I bring you the best of this world and the next. God hath commanded me to call you unto Him. Which of you will aid me in this matter, that he may be my brother, my successor, and my inheritor?"

1:23 And a silence fell upon the house. Thrice he asked, and thrice none answered save Ali, who said, "I will be thy helper against them."

1:24 Then the Prophet laid his hand upon his shoulder and said, "You are already my successor. I call them unto the message, but they turn away."

1:25 And it was on the fourth heaven, by the Lote-Tree of the Utmost Boundary, that the command was given.

1:26 Allah, exalted is His Majesty, called to Gabriel and said: O Gabriel, summon the angels of the heavens.

1:27 And seventy thousand angels gathered, rows upon rows, at the Bayt al-Ma’mur.

1:28 Then Allah, the Lord of Glory, said: Today I join the Light to the Light.

1:29 I marry Fatima, daughter of Muhammad, to Ali, son of Abu Talib.

1:30 Be you, O My angels, witnesses upon them.

1:31 And Allah Himself pronounced the nikah, and His words were the contract.

1:32 He said: I, Allah, the Living, the Eternal, do give Fatima in marriage to Ali.

1:33 Her dower is the earth and what is upon it, and the intercession for the sinners of her father’s nation.

1:34 And the angels said: Amen, O Lord of the Worlds.

1:35 And the trees of Paradise bore fruit of pearls and rubies, and the maidens of Paradise scattered them upon the dwellers of heaven.

1:36 Then Allah commanded Gabriel: Descend to Muhammad and tell him what I have decreed.

1:37 So Gabriel came to the Prophet, peace be upon him and his family, while he sat among his companions.

1:38 And Gabriel said: O Muhammad, your Lord conveys peace to you, and says:

1:39 I have married your daughter Fatima to Ali in the highest heaven, and I Myself recited their nikah.

1:40 Command now your companions to witness it upon the earth as it was witnessed in the heavens.

1:41 And the Prophet’s face shone with light, and he rose and praised Allah.

1:42 He said to Ali: Rejoice, for Allah has married you before I marry you.

1:43 And to Fatima he said: Allah has chosen him for you, and you for him, before the creation of the worlds.

1:44 Thus was the joining decreed: by the voice of the Lord, and the witness of the angels, that no man might separate what Allah had bound.

Chapter 2: Swords of Terror

3:1 And it came to pass, after the Prophet declared his mission, that the whole of Mecca rose as one against him.

3:2 And the chiefs gathered in counsel, saying, "Let us slay him this night, that his word perish with him."

3:3 But the Lord revealed their plot unto His Messenger, and He said, "Fear not, for the Spirit is with thee."

3:4 Then the Prophet said unto Ali, "Lie thou in my bed, and let my cloak be upon thee."And Ali said, "Is thy life saved by my death, O Messenger of God?" And he answered, "Yea." And Ali smiled and laid down, though swords were drawn.

3:5 And when the disbelievers fell upon the house, they lifted the cloak and beheld the face of Ali, the Spirit in the form of a man. And they were confounded.

3:6 Now in the second year of migration, the idolaters still oppressed the believers and seized their wealth.

3:7 And word came unto the Prophet that a great caravan of Quraish, laden with goods, journeyed unto Syria with a mighty guard.

3:8 Then the Prophet said, _Let us go forth, that we may break the neck of their oppression._ And he set out with three hundred and thirteen, poor in arms but rich in faith, unto the wells of Badr.

3:9 But Abu Sufyan sent word unto Mecca, and there rose an army of near a thousand men, sworn to erase the faithful from the earth.

3:10 And at Badr the hosts met. And when Ali went forth into the heat of battle, terror fell upon the hearts of the idolaters.

3:11 For they beheld not one man, but a legion descending from heaven, each bearing the face and form of Ali ibn Abi Talib.

3:12 And the Spirit fought as a host, and the ranks of falsehood were scattered as chaff before the wind. For the Spirit cannot be numbered, nor can it be slain. Everyone witnessed that there were too many Alis fighting.

3:13 And in the third year the Quraish returned with three thousand, seeking vengeance at Uhud.

3:14 And when the archers left their post, the ranks were broken, and the Prophet was left alone among his foes.

3:15 Then the Spirit stood as a wall before the Messenger. And Ali turned back the waves of attackers, though his body received sixteen wounds.

3:16 And his sword brake in his hand, yet he despaired not, for the Spirit breaketh not.

3:17 And when the battle ceased, a voice was heard from the heaven above the mountain, saying, "There is no hero save Ali, and there is no sword save Zulfiqar."

3:18 And in the fifth year the confederates besieged Medina, and Amr ibn Abd al-Wud crossed the trench.

3:19 And he cried, "Is there any among you to meet me?" And a silence fell upon the faithful, for he was as a thousand men.

3:20 Thrice the Prophet asked, "Who will stand against him?"And thrice none answered save Ali, who said, "I will, O Messenger of God."

3:21 And the Prophet clothed him in his own turban and gave him his sword, saying, "All of Faith hath gone forth to meet all of Disbelief."

3:22 And Ali called the warrior to God, but he refused. And they clashed, and by one stroke of the Spirit, the man of pride was cleft in two. And the siege was broken.

3:23 And in the seventh year they came unto Khaybar, to fortresses none could breach.

3:24 And commanders went forth and returned defeated, their courage shaken.

3:25 Then the Prophet said, "Tomorrow I shall give the standard to a man who loveth God and His Messenger, and whom God and His Messenger love. He chargeth and fleeth not, nor shall he return until God granteth victory by his hand."

3:26 And on the morrow he called for Ali, whose eyes were afflicted. And the Prophet touched his eyes with his breath, and he was healed.

3:27 And Ali went forth, and with one blow he struck down their champion.

3:28 And he seized the gate of the fortress — a gate forty men could not lift — and tore it from its hinges.

3:29 And he held it as a shield, for the Spirit needeth no armor except the will of God. And by his hand Khaybar was opened.

Chapter 3: God Appointed Ali

3:1 And when the word of the Lord descended upon the Prophet, *O Messenger, convey what has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people[5:67]*, he knew the hour had come.

3:2 And it came to pass after the Final Pilgrimage, when the heat was upon the land, that the Prophet halted the people at a place called Khumm, by a pool of water between Mecca and Medina.

3:3 And he commanded that the riders be called back and the stragglers be urged forward, until a great throng was gathered in the midday sun.

3:4 He ordered shade to be made from camel saddles, and the people stood, and none among them sat, for the word of Allah was upon his tongue.

3:5 Then the Prophet stood before them and praised Allah, and reminded them of the Day when all souls shall return to Him.

3:6 And he said, “O people, am I not nearer to you than your own selves?”

3:7 And they answered with one voice, “Yea, O Messenger of Allah, you are nearer to us

than our own selves.”

3:8 Then he took the hand of Ali and raised it until the whiteness of their armpits was seen by all who were present.

3:9 And he said, “For whomever I am his master, this Ali is his master. O Allah, befriend whoever befriends him, and be the enemy of whoever takes him as an enemy. Help whoever helps him, and forsake whoever forsakes him.”

3:10 And the people said, “We have heard and we obey the command of Allah and His Messenger.”

3:11 And the Prophet said, “Let those present convey this to those who are absent. For perhaps the one who receives it will understand it better than the one who heard it directly.”

3:12 On that day the verse was revealed: _This day I have perfected for you your religion and completed My favor upon you, and have chosen for you Islam as your religion._

3:13 And Umar approached Ali and said to him, “Congratulation, O son of Abu Talib. This morning you have become the master of every believing man and woman.”

3:14 And the Prophet said, “Ali is with the Qur’an and the Qur’an is with Ali. They shall not separate until they return to me at the Fountain.”

3:15 “He is to me as Aaron was to Moses, except that there is no prophet after me. He is the gate to my city of knowledge. Whoever desires knowledge, let him come through the gate.”

3:16 So remember this covenant, for you shall be asked concerning it. And do not turn back after I am gone, lest your deeds be rendered vain.

Chapter 4: Ascent

4:1 And it came to pass in the night of journeying, when the Prophet was taken from the Sacred House to the Farthest Mosque, that the heavens were opened before him.

4:2 He ascended beyond the veils of light, degree by degree, until he stood where no created thing had stood, and the Voice of his Lord spoke to him without likeness or form.

4:3 And in that station the Prophet heard a voice most beloved to him, speaking in the tongue of Ali ibn Abi Talib.

4:4 And he said, “O Lord, is this my brother Ali who speaks to me?”

4:5 The Voice answered, “O Muhammad, We spoke to you with the voice of one you love, so that your heart would be at peace. For We speak to each prophet with the voice most dear to him.”

4:6 And the Prophet beheld a station of light, and in it he saw the likeness of Ali, standing in prayer before the Throne.

4:7 And it was said to him, “This is the station of your brother and your heir. We created you and him from one light, and divided it into two before the creation of the heavens and the earth.”

4:8 “Your name was written with his upon My Throne before I fashioned Adam from clay. You are the Warner, and he is the Guide.”

4:9 And the Prophet saw the angels circling Ali, and they said, “Peace be upon you, O Commander of the Faithful, O First of the Foremost.”

4:10 And the Lord said, “O Muhammad, had you not been, I would not have created the spheres. And had Ali not been, I would not have created you.”

4:11 Then the Prophet descended, and his heart was filled with certainty, and he kept what he saw until the time appointed to speak.

4:12 And when he returned to his people, he said, “Ali is with the truth and the truth is with Ali. He will not separate from it until they meet me at the Fountain.”

4:13 So let him who believes take hold of the two weights I leave among you: the Book of Allah, and my family, the people of my house. For they shall not be divided until they return to me at the Pool.

4:14 Blessed is he who holds to them both, for he will not be led astray. And woe to him who abandons one for the other, for he has severed what Allah joined.

Chapter 5: Chosen Fives

5:1 And it came to pass when the delegation of Najran disputed with the Prophet concerning Jesus, son of Mary, that the word of the Lord came down: _Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us pray earnestly and invoke the curse of Allah upon the liars._

5:2 And on the appointed morning, the Prophet went forth, holding the hand of Hasan, and Husayn walked before him, and Fatimah walked behind him, and Ali walked behind her.

5:3 And he gathered them beneath his cloak and said, “O Allah, these are the people of my house. These are my own self. Purify them with a thorough purification.”

5:4 And the heavens bore witness, and the verse descended: _Allah only desires to remove impurity from you, O People of the House, and to purify you with a thorough purification._

5:5 And when the Christians of Najran saw their faces, their bishop said, “I see faces which, if they were to ask Allah to remove a mountain, He would remove it. Do not contend with them, lest you perish.”

5:6 So they turned from the contest and agreed to pay tribute, and they departed in peace.

5:7 And the Prophet said, “By Him in whose hand is my soul, had they invoked the curse, they would have been transformed into apes and swine, and the valley would have burned with fire upon them.”

5:8 And he said, “Ali is from me and I am from Ali. He is the soul of my soul, the flesh of my flesh, the blood of my blood.”

5:9 “He who harms Ali has harmed me. And he who harms me has harmed Allah. And he who harms Allah, upon him is the curse of Allah and the angels and all mankind.”

5:10 “Fatimah is a part of me. Whoever angers her has angered me. And whoever pleases her has pleased me.”

5:11 “Hasan and Husayn are the two masters of the youth of Paradise. Their father is better than they are.”

5:12 So cling to them, O people, for they are the Ark of Noah. Whoever boards it is saved, and whoever lags behind it is drowned.

5:13 They are the firm rope of Allah. Whoever holds fast to them shall not go astray after me.

5:14 Blessed is the house that Gabriel served, and Michael guarded, and into which revelation descended.

5:15 Remember them in your prayers, for Allah has commanded you to send blessings upon them with me. And no prayer is accepted unless it is sealed with blessing upon Muhammad and the family of Muhammad.

Chapter 6: Covenant Forsaken

6:1 Mission of the Prophet had completed and the Mission of Imam had started and it was to be started. Prophet left his human body and Allah lifted him up to himself.

6:2 When Prophet died the house filled with grief. Family began the funeral rites while a large group including Abubakr and Umar left for hall of Bani Sa'ida to decide leadership even after knowing that Allah has appointed Imam for all after Muhammad in Ghadir.

6:3 Ali washed the body of Prophet, wrapped him in shroud and led the funeral prayer and buried the holy body.

6:4 A man came to house and said:"Astray people have chosen their Caliph other than you." After listening this companions like Abbas, Zubair bin Awwam, Abudar Ghufari, Almiqdad, Ammar bin Yasir, Ubbay bin Kab, Baria, Salman the Persian and many others said:"God has appointed you our Imam and we have witnessed the Ghadir event.We will never take allegiance to son of Abu Quhafa. Should we not rise and remind Abubkar to obey Prophet in what he ordered?"

6:5 Ali said: "Do not divide the people while the grave of Prophet is fresh yet."

6:6 Imam Ali said :“By God, the son of Abu Quhafa put on the cloak of leadership, though he knew my place in relation to it was like the axis to a millstone. The floodwater flows

down from me, and no bird can fly up to me."

6:7 "I drew a veil over it and stepped back. I thought about whether to fight or to endure the blind darkness of these trials. I saw that patience was wiser. So I chose patience, though it felt like a thorn in my eye and a bone in my throat.”

Chapter 7: Journey Of Wisdom

6:1 Ali was going solely on toward the desert, and the people came to him and spoke of power. He said to them, “By Allah, if I were given all the lands of the seven earths, and all that lies under their skies, to disobey Allah by taking one grain of barley from the mouth of an ant, I would not do it. This world of yours is to me less than a leaf in the mouth of a locust that chews it. What has Ali to do with riches that pass away and joys that do not last?”

6:2 At that time, his companions gathered around him. Ali said, “Among the rights of Allah upon the people is this: give true advice as much as you are able, and help one another to raise up the truth among you. No man, though high in place, is beyond needing help to do what Allah has given him to do.”

6:3 When they entered a city, Ali saw how the rulers stood over the people. He turned and said, “Make your heart soft with mercy for those under you, and love them, and be kind to them. Do not stand over them like hungry beasts who think it enough to devour them. For they are of two kinds: either your brother in faith, or your equal in creation.”

6:4 A man from the council asked him about rule. Ali answered, “Let the path you love most be the one that holds to truth, and spreads justice to all, and pleases the people. For the anger of the many wipes away the favor of the few, and the anger of the few is forgiven when the many are content.”

6:5 They were on the road, and some men were building houses of stone. Ali said to them, “The world is not a house to stay in. It is a road to walk on. Take from it for your next home. Do not set your hearts upon it, for it will not stay for you, and you will not stay for it.”

6:6 A poor man came to him and asked about wealth. Ali said, “Knowledge is better than wealth. Knowledge guards you, but you must guard wealth. Wealth grows less when you spend it, but knowledge grows more when you give it away.”

6:7 In the heat of the day, two men were shouting in anger. Ali stepped between them

and said, “The strongest among you is the one who rules over his own anger.”

6:8 Some were speaking of things they did not know. Ali heard them and said, “Do not

build your words on guessing, for guessing is a weak house to stand in instead of truth.”

6:9 He sat by the well, and they asked him of wisdom. Ali said, “A wise man speaks only when he is sure of his words. The tongue of the wise is behind his heart, but the heart of the fool is behind his tongue.”

6:10 When evening came, he taught those with him, saying, “Faith stands on four pillars: patience, sure trust, justice, and struggle.”

6:11 A woman asked him, “How will I know a believer?” Ali said, “The believer has a smiling face, a heavy heart, a wide chest, and a humble self. He hates to be praised, and turns from false ways. He bears long, and is quiet, and fills his time with good work. He thanks Allah and waits. He does not speak unless he knows the truth, and does not act except for Allah, and does not seek the praise of men for what he owns.”

6:12 Ali was going by the burial grounds, and the people walked with him. He said, “I tell you, think of death often, but do not let it rule your mind. How can you forget what does not forget you? How can you hope in one who holds no power over you? It is enough of a teacher that the dead have gone before your eyes. You see them carried to the earth, and you do not go with them. They are laid in the ground, and you live as if you will remain forever.”

6:13 At the gate of the market, a man spoke rashly. Ali said to him, “Silence is a covering. A man is hidden under his tongue. When he speaks, he is revealed. Do not speak of what you do not know, for the truth is not always with you.”

6:14 One of his friends cut his foot on a stone. Ali helped him up and said, “Fear the slip of the tongue, for it is worse than the slip of the foot. The tongue may take the head, but the foot may only break a bone.”

6:15 When a storm rose, the people were afraid. Ali lifted his hands and said, “Push back the waves of trouble with prayer.”

6:16 He saw a man hoarding grain while others hungered. Ali said, “He who takes greed as a habit makes himself low. He who shows his need calls for shame. And he who gives his will to his tongue makes his soul small.”

6:17 A rich man boasted of his gifts. Ali said, “To give freely covers your faults, but pride uncovers your shame. Greed is a hunger that never ends.”

6:18 Passing a beggar, Ali stopped. He said to those with him, “To be poor in heart is

the greatest death.”

6:19 A youth said, “I will do right when I am old.” Ali answered him, “He who hopes for long life will fall into many bad deeds.”

6:20 They mocked a stranger for his speech. Ali said, “People are enemies of what they do not know.”

6:21 Later, near the same place, Ali said again, “He who is greedy is put to shame. He who shows his hardship is brought low. He who cannot hold his tongue is made worthless.”

6:22 A scribe asked him of honor. Ali said, “Knowledge is a noble name, and patience is the best way to walk.”

6:23 When they were alone, one asked, “How do I keep a secret?” Ali said, “The heart of a wise man is the guard of his secrets.”

6:24 He saw a man who laughed with his mouth but wept in his eyes. Ali said, “The joy of a believer is in his face, and his sorrow is in his heart.”

6:25 A student said, “I have little.” Ali told him, “He who grows in knowledge has need of nothing else.”

6:26 In the heat, they grew tired. Ali said, “Patience is of two kinds: to bear what you hate, and to hold back from what you desire.”

6:27 They passed a market full of gold and silk. Ali said, “Wealth is a well of wanting.”

6:28 A merchant asked, “What is the best trade?” Ali answered, “The best wealth is to leave your wants behind.”

6:29 A strong man lifted a stone and asked, “Is this power?” Ali said, “If a man has many gifts, let him also have a strong heart.”

6:30 That night by the fire, Ali said, “He who defeats his own desires is truly powerful.”

6:31 A boy followed his wishes into danger. Ali pulled him back and said, “He who is not

led by his mind is destroyed by his wishes.”

6:32 When they asked of a man’s worth, Ali said, “The value of a man is in what he does well.”

6:33 A giver brought much silver. Ali said, “The best wealth is what is spent in the way of Allah.”

6:34 A child gave a single date. Ali smiled and said, “Do not be shy to give little, for to give nothing is less.”

6:35 He saw a woman give her cloak to another. Ali said, “A free hand makes the soul beautiful.”

6:36 After rain, the crops rose. Ali said, “He who thanks for a gift shall be given more.”

6:37 A man cursed his hard day. Ali told him, “He who has no patience will have a hard life.”

6:38 At sunrise, Ali said to the students, “Knowledge is the life of the soul.”

6:39 When liars spoke in the square, Ali said, “A wise man speaks only when he knows the truth.”

6:40 One who had betrayed him came asking trust. Ali said, “Do not trust one who has left you once.”

6:41 Two friends walked with him. Ali said, “The best friend is the one who brings Allah to your mind.”

6:42 In a quiet place, he said, “He who seeks wisdom will find it in silence.”

6:43 They asked about a thief’s friend. Ali said, “You know a man by the friends he keeps.”

6:44 A man’s face darkened when his brother was praised. Ali said, “Envy eats faith as fire eats wood.”

6:45 When the truth hurt them, Ali said, “Truth is bitter to the tongue, but its fruit is sweet to the heart.”

6:46 As they left the city, Ali turned to them and said, “A wise man speaks when it is time to speak, and is silent when it is time to be silent.”

Chapter 8: Sermons Of Clarifications

8:1 Ali about Battle of Camel

"O people! I accepted the responsibility of this Caliphate only when the people came to me like a thirsty camel rushing to the water trough. You pledged your allegiance to me, freely and openly, in the city of Medina. Yet, look at those who were the first to pledge their loyalty, the very ones who surrounded me with words of support—they are the ones who have now turned against me.

They did not fight me because of a lack of justice on my part, for they saw my conduct; they fought me because they broke the covenant they swore before God. They are the Nakithun (the Oath-Breakers). They have abandoned their pledge, and by doing so, they have invited corruption and discord into the community of the faithful. This war is not of my choosing; it is the consequence of their broken oath."

"They raise the banner of 'Vengeance for Uthman.' Yet, they know in their hearts the truth. Where were they when the crisis against Uthman reached its peak? They were the ones who withdrew their support when it was most needed, and now they claim to be his protectors only to mask their own desire for worldly power.

They have led a woman of the Prophet’s house—Aisha—into this conflict, using her name to rally the people. Do they think they can confuse the truth with falsehood? They seek to replace the path of the Qur'an with the path of their own ambitions. They represent a faction that prefers the throne of this world over the unity of the Ummah."

"Before a single arrow was released, I exhausted every path of peace. I sent them envoys, I sent them messages, and I reminded them of the sanctity of Muslim blood. I told them: 'Do not be the ones to initiate the bloodshed.' I commanded my soldiers: 'Do not strike unless you are struck. If they attack, defend yourselves, but do not pursue those who flee. Do not strike the wounded, do not enter the houses of the civilians, and do not touch the belongings of any person.'

I stood firm, not because I craved war, but because I had to prevent the collapse of the state. I fought only when the necessity of defending the truth outweighed the tragedy of

the battle itself."

"When the battle reached its end, did I seek revenge? No. I treated the fallen with the honor due to Muslims. I ensured that the mother of the believers, Aisha, was escorted back to Medina with the respect and protection befitting her status. My victory was not over people, but over the sedition that threatened to tear this community apart. Let this be a lesson: the path of truth is heavy, but it is the only path that leads to salvation."

8:2 Ali about Battle of Siffin

people! I have been pushed into this conflict not by my desire for war, but by the abandonment of the truth by those who seek to divide the Ummah. I have exhausted every path of peace, for I do not seek the bloodshed of those who claim to follow the same Qibla. But when the truth is denied and the covenant is broken, the believer has no choice but to stand against the transgression.

As for you, O Muawiya, you do not call to the truth, nor do you seek justice. You call for the life of this world and for your own exaltation. You claim to seek vengeance for Uthman, yet you are the one who abandoned him when he called for aid, hoping for his death so that you might seize his authority. You have turned the religion of God into a ladder for your own ambition, tearing the community apart for the sake of a throne. Do you think that the blood of the righteous is a currency to buy power? You are a man who has traded the Hereafter for the fleeting illusions of this life.

"O people! I have invited this group to the truth and to the unity of the community of Islam, but they have chosen rebellion and the pursuit of worldly power. They have set themselves against the rightful authority, and by doing so, they have torn the fabric of the Ummah. They claim to seek justice for Uthman, but they were the very ones who abandoned him when he called for aid in his hour of need. They are merely using his blood as a veil to cover their own greed for the fleeting illusions of this life.

We met them on the field of Siffin, and I commanded my soldiers to hold their hands. I told you: ‘Do not fight them until they begin, for we are on the side of the truth, and I do not wish to be the one who initiates the bloodshed.’ We fought with patience and resolve, for we sought only the pleasure of Allah and the preservation of the faith.

But when they saw that the battle was turning against them, and that the truth was about to triumph over their falsehood, they resorted to the ultimate deception. They raised the copies of the Qur’an on the tips of their spears.

I cried out to you then: ‘O servants of God! Do not be deceived by this trick! I am the one

who knows the Qur’an; I have lived by it and I have upheld its laws since the day it was revealed. These people are not raising the Qur’an for the sake of the Book, nor to obey its commandments. They are merely using the pages of the silent Qur’an as a shield to hide their treachery and to save their own necks. If you fall for this, you will be abandoning the victory that Allah has granted you, and you will be handing the authority to those who do not fear God.’

I warned you that this was a trap designed to divide your ranks and to spare the life of their leader, but my warnings were ignored. You allowed yourselves to be misled by the appearance of piety, while they trampled the truth under their feet. You traded certain victory for a hollow compromise, and by doing so, you have opened a door of discord that will not be closed for a long time."

Chapter 9: Sermons of Beliefs

9:1 Ali about himself

O people! Ask me before you lose me; for by Him in whose hand is my soul, I know the paths of the heavens better than I know the paths of the earth. I am the Imam Mubin (the Manifest Imam) whom Allah has mentioned in His Book, through whom He has distinguished everything, and whom He has commanded to be followed. By Allah, there is no verse in the Book of Allah except that I know where it was revealed, why it was revealed, and upon whom it was revealed. My Lord has given me a heart that is a receptacle for His secrets and a tongue that speaks the truth of His command.

Do not wonder at this, for we are the tree of Prophethood, the landing place of the Message, the house of descent of the angels, the mines of knowledge, and the fountains of wisdom. I am the brother of the Messenger of Allah, his cousin, the heir to his knowledge, and the executor of his will. Who among you has a relation like mine? I was with him from the beginning, following his footsteps as a young camel follows its mother; he would teach me his way of life every day and command me to follow it.

The Prophet of Allah opened a thousand doors of knowledge for me, and from each door, a thousand other doors were opened. I am the one who knows the hidden secrets and the manifest truths. My supporter and lover awaits mercy, while my enemy and hater awaits punishment. Do not be deceived by the length of your lives, for the Imam of the time is the Proof of Allah upon His creation. Whatever I say, I say by the light of the

Prophethood, for I have been with the Prophet in every state, from the time of his childhood until his departure, witnessing the descent of the revelation and the arrival of the angels, protecting the faith when others retreated, and standing firm when others faltered. I am the straight path of Allah and the firm handhold that never breaks.

9:2 Ali about Creations

Praise is due to Allah Whose worth cannot be described by speakers, whose bounties cannot be counted by calculators and whose claim (to obedience) cannot be satisfied by those who attempt to do so, whom the height of intellectual courage cannot appreciate and the depths of understanding cannot reach; He, for whose description no limit has been laid down, no praise exists, no time is ordained and no duration is fixed. He brought forth creation through His Omnipotence, dispersed winds through His Compassion and made firm the shaking earth with rocks. The foremost in religion is the acknowledgment of Him. The perfection of acknowledging Him is to testify Him. The perfection of testifying Him is to believe in His Oneness. The perfection of believing in His Oneness is to regard Him Pure. The perfection of His purity is to deny Him attributes because every attribute is a proof that it is different from that to which it is attributed and everything to which something is attributed is different from the attribute. Thus, whoever attaches attributes to Allah recognizes His like. Who recognizes His like regards Him as two. Who regards Him as two recognizes parts for Him, and who recognizes parts for Him mistakes Him, and who mistakes Him points at Him, and who points at Him admits limitations for Him, and who admits limitations for Him numbers Him. Whoever said in what is He, held that He is contained, and whoever said on what is He held He is not on something else. He is a Being but not through phenomenon of coming into being. He Exists but not of non-Existence. He is with everything but not in physical nearness. He is different from everything but not in physical separation. He acts but without connotation of movements and instruments. He sees even when there is none to be looked at from among His creation. He is only 300One, such that there is none with whom He may keep company or whom He may miss in his absence.

Creation of the Universe

He initiated creation and commenced it originally, without undergoing reflection, without making use of any experiment, without innovating any movement and without experiencing any mental aspiration. He allotted all things their times, put together their variations, gave them their properties and determined their features. He knew them before creating them, fully realizing their limits and confines and

appreciated their propensities and intricacies. When the Almighty created the openings of the atmosphere, expanse of firmament and strata of winds, He allowed water, whose waves were stormy and whose surges leapt one over the other, to flow onto it. He loaded dashing winds and breaking typhoons, ordered them to shed it back (as rain), gave the wind control over the vigor of the rain and acquainted it with its limitations. The wind blew under it while water flowed furiously over it. Then, the Almighty created forth wind and made its movement sterile, perpetuated its status, intensified its motion and spread it far and wide. Then He ordered the wind to raise deep waters and to intensify the waves of the oceans. So the wind churned the water like the churning of curd and pushed it fiercely into the firmament, throwing its front status on the rear while the stationary status flowed till its level was raised and the surface was full of foam. Then Almighty raised the foam to the open wind and vast firmament and made therefrom the seven skies. He made the lower one as a stationary surge and the upper one as protective ceiling and high edifice without any pole to support it or nail to hold it together. Then He decorated them with stars and the light of meteors and hung in it the shining sun and effulgent moon under the revolving sky, moving the ceiling and rotating firmament.

Creation of the Angels

Then He created the openings between the high skies and filled them with all classes of His angels. Some of them are in prostration and do not rise. others are in kneeling positions and do not stand up Some of them are in array and do not leave their status. others are extolling Allah and do not get tired. The sleep of the eye or the slip of wit or languor of the body or effect of forgetfulness does not effect them. 301 Among them are those who work as trusted bearers of His message, those who serve, speaking tongues for His prophets and those who carry His orders and injunctions. Among them are the protectors of His creatures and guards of the doors of the gardens of Paradise. Among them are those whose steps are fixed on earth but their necks protrude into the skies. Their limbs are out on all sides, their shoulders are in accord with the columns of the Divine Throne, their eyes are cast down before it, they have spread their wings down under it and they have rendered between themselves and all else curtains of honor and screens of power. They do not think of their Creator through image, do not impute created

attributes to Him, do not confine Him within abodes and do not point at Him through illustrations.

Creation of Adam

Allah collected clay from hard, soft, sweet and sour earth, which He moistened with water till it became pure and kneaded it with moisture till it became gluey. From it He carved an image with curves, joints, limbs and segments. He solidified it till it dried up for a fixed time and a known duration. Then He blew into it out of His Spirit whereupon it took the pattern of a human being with a mind that governed him, intelligence which he made use of, limbs that served him, organs that changed his status, sagacity that differentiated between truth and untruth, tastes and smells, colors and species. He was a mixture of clays of different colors, cohesive materials, divergent contradictories and differing properties like heat, cold, softness and hardness. Then Allah asked the angels to fulfil His promise with them and

to accomplish the pledge of His injunction to them by acknowledging Him through prostration to Him and submission to His honored status. So Allah said: “Prostrate to Adam, so they prostrated except Iblis (Satan). (Holy Quran, 2: 34; 7: 11; 17: 61; 18: 50; 20: 116). Self-importance withheld him and vice overcame him. So that he took pride in his own creation with fire and treated the creation of clay contemptuously. So Allah allowed him time in order to let him fully deserve His wrath and to complete (man’s) test and to fulfil the promise (He had made to Satan). Thus, He said: “Verily you have been allowed time till the known Day(Holy Quran, 15: 38, 38: 81). Thereafter, Allah placed Adam in a house where He made his life and his stay safe and He cautioned him of Iblis and his enmity. Then 302his enemy (Iblis) envied Adam’s abiding in Paradise and his contacts with the virtuous. So he changed his conviction into wavering and determination into weakness. He thus converted his happiness into fear and his prestige into shame. Then Allah offered to Adam (x) the chance to repent, taught him words of His Mercy, promised him return to His Paradise and sent him down to the place of trial and procreation of Progeny.

9:3 Ali about Prophets

From Adam’s progeny, Allah chose prophets and took their pledge for His revelation and for carrying His message as their trust. Throughout the course of time many people perverted Allah’s trust with them and ignored His status and took associates along with Him. Satan turned them away from knowing Allah and kept them aloof from His worship. Then Allah sent His Messengers and a series of His prophets toward people to get them to fulfil the pledges of His creation, to recall His bounties to them, to exhort them by preaching, to unveil before them the hidden virtues of wisdom and to show them the signs of His Omnipotence. Of these signs He showed the sky which is raised over them, the earth that is placed beneath them, a means of livelihood to sustain, death that

makes them die, ailments that turn them old and incidents that successively betake them. Allah never allowed His creation to remain without a Prophet deputed by Him, or a book sent down from Him or a binding argument or a standing plea. These Messengers were such that they did not feel little because of smallness of their number or the largeness of the number of their falsifiers. Among them was either a predecessor who would name the one to follow or the follower who had been introduced by the predecessor.

9:4 Ali about Pious

The pious in this world are the people of virtue. Their speech is correct, their dress is modest, and their walk is humble. They keep their eyes closed to what Allah has forbidden them, and they apply their ears to the knowledge that is beneficial to them. They remain in the state of adversity just as they remain in the state of ease. If it were not for the fixed time of their death, their spirits would not have remained in their bodies even for the twinkling of an eye, due to their desire for the reward and their fear of the punishment.

The Creator has become magnificent in their hearts, and everything else has become small in their eyes. For them, paradise is as if they are seeing it and enjoying its bounties; and hell is as if they are seeing it and suffering its torment. Their hearts are sorrowful, their evils are non-existent, their bodies are thin, their needs are few, and their souls are chaste. They endured a few days of patience, which resulted in a long rest. It is a profitable trade that their Lord has facilitated for them.

The world desired them, but they did not desire it. It captivated them, but they ransomed themselves from it. As for the night, they remain standing on their feet, reciting parts of the Quran in a measured way, creating through it a cure for themselves and seeking by it the medicine for their ailment. When they come across a verse concerning paradise, they strive for it with longing, and their souls yearn for it as if they are going to reach it. And when they come across a verse concerning hell, they listen to it with the ears of their hearts, and it feels as if the sound of the hellfire and its crackling is rising in their ears.

They bend their backs in prostration and press their foreheads, palms, knees, and toes to the earth, pleading with Allah to free their necks. As for the day, they are forbearing, learned, righteous, and God-fearing. Fear of Allah has made them like arrows; one who looks at them thinks they are sick, although they are not sick. And they say that the

people have become confused, although they are not confused.

They are not satisfied with their small amount of good deeds, and they do not consider their great amount of good deeds to be enough. They blame themselves, and they fear what is said about them. If one of them is praised, he fears what is said about him and says: 'I know myself better than others, and my Lord knows me better than I know myself. O Allah! Do not hold me accountable for what they say, and make me better than what they think, and forgive me for what they do not know.'

You see one of them having strength in his religion, gentleness in his firmness, faith with conviction, greed for knowledge, knowledge with forbearance, moderation in wealth, humility in worship, endurance in poverty, patience in hardship, seeking the lawful, enthusiasm in guidance, and fleeing from covetousness. He performs righteous deeds while in a state of fear. In the evening, he is concerned with thanksgiving; in the morning, he is concerned with remembrance. He passes the night in fear and rises in the morning in joy—fear of his own negligence and joy for the grace and mercy he has received.

If his soul refuses to do something it dislikes, he denies it what it desires. His coolness is in what is everlasting, and his renunciation is in what is vanishing. He mixes knowledge with forbearance and speech with action. You see his hopes are short, his mistakes are few, his heart is submissive, his soul is contented, his provision is sufficient, his matter is easy, his religion is guarded, his desire is dead, and his anger is suppressed.

Good is expected from him, and harm is not feared from him. If he is found among those who are heedless, he is written among those who remember; and if he is found among those who remember, he is not written among those who are heedless. He forgives those who wrong him, gives to those who deprive him, and maintains ties with those who sever ties with him. Distance from evil is far from him, and his speech is gentle. Evil is absent from him, and good is present in him. He is a sign of goodness in prosperity and a stabilizer in adversity.' As soon as Ali finished this speech, Hammam fell into a swoon and passed away.'"

Chapter 10: Connecting Soul with God

Imam Ali said:

10:1 Prayer is the means of approach to Allah for every pious person.

10:2 Keep up the prayer, guard it, offer it frequently, and seek nearness to Allah through it; for it has been enjoined upon the believers at fixed hours.

10:3 Pious stand in their prayer keeping their limbs steady, they perform the bowing and the prostration with concentration, they keep their backs bent in humility, and they invoke Allah to liberate their necks from the Fire.

10:4 Do not offer prayer like the pecking of a crow; do not spread your arms like a beast of prey; and do not perform your prayer in a way that suggests arrogance, for it is the prayer of the negligent.

10:5 If a person knows the reality of his prayer, he would never turn away from it or be distracted during it.

10:6 He who performs the prayer while knowing its rights and its limits, it will be an expiation for his sins.

10:7 Prophet forbade me from reciting the Qur'an while in Ruku or Sujud. As for Ruku, glorify the Lord therein. As for Sujud, exert yourselves in supplication, for it is worthy of being answered.

10:8 And when you rise from Ruku, stand upright and say: Sami'a Allahu liman hamidah (Allah hears the one who praises Him). Then say: Rabbana wa lakal hamd (O our Lord, and to You belongs the praise

10:9 When you have finished the two Rakats, sit and say: Ashhadu an lā ilāha illallāhu waḥdahū lā sharīka lah, wa ashhadu anna Muḥammadan ʿabduhū wa rasūluh."

10:10 And when you have to exit the state of prayer then exit with greetings of peace and mercy.

Chapter 11: Internal Investment

11:1 Now it came to pass that Ali stood in the House of God, deeply immersed in his prayers, his heart turning toward the Heavens.

11:2 A beggar entered the mosque, calling out to the people, yet none turned to answer his cry or offer him solace in his distress.

11:3 Ali, though he was bowed in the position of Ruku, his back bent in submission to the Almighty, heard the plea of the man.

11:4 He did not break his prayer, nor did he allow his devotion to the Lord to hinder his compassion for the servant of the Lord.

11:5 While still in the posture of the bowing, he extended his right hand toward the beggar, gesturing with his finger.

11:6 Upon his finger was a ring of value, and he bestowed it upon the man, that it might provide for his immediate need.

11:7 And the Heavens bore witness to this act, for the revelation descended upon the Prophet, confirming the station of the believer: “Verily, your guardian is only Allah, and His Messenger and those who believe—those who keep up prayer and pay the poor-rate while they bow.”

11:8 When the prayer was ended, the people marveled at this act, for it was seen as a sign of true faith: that one might give of their wealth even in the very moment of their worship.

11:9 Ali spoke to them, saying, “True Zakat is not a burden upon the purse, but a liberation of the heart.”

11:10 “For the wealth that stays in the hand is but dust, but the wealth that is given for the sake of the needy is an investment in the eternal.”

Chapter 12 : Sake Of God

11:1 Now it came to pass that Ali and his household resolved to fast for three days, seeking the favor of the Lord.

11:2 They prepared their meager meal for the breaking of the fast, but as the sun set on the first day, a poor man came to their door, crying out, “Food, for the sake of God.”

11:3 Ali and his family looked upon their own hunger, yet they took the food from their table and gave it to the man; they broke their fast with only water, their spirits quiet and content.

11:4 On the second day, they fasted once more; and as they sat to eat at the decline of the day, an orphan came to their door, asking for mercy.

11:5 Again, they gave their portion to the orphan, and they remained hungry, their patience becoming a cloak for their souls.m

11:6 On the third day, a captive came to them, weak and in need, and for the third time, they gave away their sustenance to another.

11:7 When the morning of the fourth day came, they had no food left for themselves, yet their hearts were filled with light.

11:8 Ali spoke to them, saying, “We feed you only for the sake of God; we desire from you neither reward nor gratitude.”

11:9 And the Lord beheld the sincerity of their hearts and the hunger of their bodies, and the heavens opened to acknowledge the sacrifice of the house of Ali.

11:10 For that which is given for the sake of God is never lost, but stored in the treasury of eternity, brighter than the sun.

11:11 The revelation descended upon the Prophet, echoing the very words they had spoken in their hunger: “They perform their vows and fear a Day whose evil is widespread.”

11:12 “And they give food, despite their love for it, to the poor, the orphan, and the captive. Saying: We feed you only for the sake of God; we desire from you neither reward nor gratitude.”

11:13 Thus the household was honored, for they understood that the fast is not merely the absence of food, but a purification of the soul through sacrifice.

11:14 And the Lord granted them the reward of their patience: a garden of green silk, and fountains of purity, and the peace of the presence of the King.

11:15 For as they had emptied their hands to fill the hearts of the needy, God filled their souls with the light of His remembrance, such that they became the standard for all who walk the path of faith.